



THE BOY BILLIARDIST MAKING ONE OF HIS WONDERFUL SHOTS.

AN AMERICAN AS LADY MAYORESS.

The Beautiful New Yorker Who May
Yet Hold That Proud Position
in London.

That aristocratic portion of New York known as the West End is rejoicing in the thought that one of its members may be the next Lady Mayoress of London.

Miss Rosamond Secor, if she marries Thomas Dewar, stands "in line" for the position of Lady Mayoress. The young woman is a beautiful brunette about twenty years old. Her graces have been often sung by the young men of New York, and that celebrated artist Carle Blenner has made a beautiful portrait of her.

Miss Secor belongs to that class of American girls called heiresses. She is moreover an heiress in her own right, her father being dead. He was a prominent New York lawyer and on his demise his property descended to his daughter.

Miss Secor went to London early last season and was presented at Court. There her grace and beauty won her much praise. She began to mingle in London society and wherever she went she gained fresh admiration.

Of course the expected thing happened. Prince Charming came along and promptly fell in love with her; an affection which was as promptly returned. Miss Secor cabled home, after the fashion of Julia Dent Grant, to ask their consent, and what the answer was may be inferred from the fact that she and Mr. Dewar were seen together more than ever. To-day their marriage is freely discussed in London.

Like Sir Thomas Lipton, Mr. Dewar is one of the most eligible men of London society. Like the amiable Sir Thomas, he has remained unmarried, though of middle age; and, like the same person, he has always been greatly devoted to the ladies and one of the best men in the world for the thought of consigning to the cause of bachelorhood.

Mr. Dewar is a London merchant, one of the richest in the city. He is likewise a politician and a member of importance, having been a member of the London County Council and in 1897 and 1898 he was Sheriff of London.

This places Mr. Dewar in line to become Lord Mayor, and as there is little doubt, in London, of departing from this precedent, this practically assures the position of Lady Mayoress of the greatest city in the world for the charming New York girl who is now Miss Secor.

Later, of course, there may come a title. In any case, there will be position, pomp and influence, for it is by no means a commonplace thing to be Mayor of London, and the Lady Mayoress is regarded as the city's queen.

UNIQUE PLAYING CARDS.

For the seeker after novelty here is a new fad. It is to have your own picture on a pack of playing cards, and so make them individual.

Each card is decorated with your own photograph, and then after a quiet little game the cards may be distributed as souvenirs. Or, if excessive modesty prevents your using your own photograph as a means of decoration, why, your favorite dog or cat will do quite as well.

These new made-to-order cards show not only a picture of an individual, but one's club flag, favorite horse, dog, or, in fact, any subject desired. Some of the latest orders show a monkey on the back of each card. Others a parrot, and still others a rooster. Then there are made-to-order cards decorated with a tiny picture of one's country house. These cards were one of the surprises of a clever hostess to her guests at a recent house party.

The only trouble with this fad is that people will insist upon taking souvenirs from the deck, and a pack of cards that has been loved might just as well be thrown in the ash barrel unless they all disappear among the guests.

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A SCHOOL FOR WITCHCRAFT.

A Company of Paris Scientists Have
Opened a College for the Instruc-
tion of Mystic Science.

From time immemorial France has been a center of occultism and though the words "Satanism" and "Satanist" may be as unintelligible as Devil-worship itself to people who have made no study of these strange freaks of the human mind, all they signify and all they imply have long been a very real problem, not only to French theologians, but also to French jurists and philosophers.

Books on the occult are frequently published in France and are not only bought and read but are accepted as truth by people of more than ordinary intelligence.

Some idea of the extent of the belief in this occult fad of Parisian society may be gained from the fact that a school has just been opened in Paris, in which all these mysteries are to be taught. The founders of this school are MM. Barlet, Papus and Sedir, all of whom claim to be the greatest of magicians, and they hold that the time is not ripe for the initiation of others into the mysteries that they have learned after years of study and research.

In the past these secrets have been confined to those who were selected to perform such duties in the world, but now, they say, they have been instructed to educate others in the mysteries of the "black art" and they hope to be able to send many full-fledged magicians forth into the world during the next few years.

It seems strange in this age of materialistic tendencies to read such a circular as that which has just been issued by these distinguished exponents of occultism. That they were not mistaken in their judgment of the people, however, was shown by the attendance of applicants during the first few days of the school. There were scores of them, young and old, men and women, all eager enough to believe that within the walls of this modern building were to be found the wells of secret information from which one need but to drink to be able to rule the world.

Exaggerated as such a remark may seem it is actually no more than the founders of this institution claim to be able to perform. On the wall of this school of occultism—4 Rue de Savoie—is an inscription that sets forth the fact that "the initiated, in virtue of the powers transmitted them by the masters, reign in heaven, command on earth and are feared in hades."

HOPE FOR SUCCESS.

It is of course to be hoped that they will accomplish their purpose and that they will not eventually discover that they have spent their time and money in the pursuit of the impossible.

According to the statements of these professors in the last arts one is required to spend three years in study if he is to become an adept in all the mysteries of sorcery and witchcraft, astrology and the other hermetic "sciences." To achieve this result will require no little patience on the part of the student, for if he should finally fail of his purpose he would be left in possession of a considerable amount of information that he would not find particularly worth while.

For instance, the course has been divided in such a manner that during the first year the student is made to acquire as much Hebrew as "will enable him to understand the books of the old alchemists." In this year he will also attempt to grasp the mysteries of hypnosis and a few other simple problems in psychology such as may be shown in the study of "the constitution of man and his hidden forces." During this preliminary stage he is permitted to witness experiments by the great magicians.

In the second year the student begins the study of Sanscrit and continues his reading of the works treating of alchemy. He then has his first opportunity to exercise himself in hypnosis and somnambulism, takes a close look at spirit phenomena and learns doubtless with growing interest and profit, the practical adaptations of the various arts of divination.

At the end of the third year his studies are completed and if he is not a first class wizard he undoubtedly will have only himself to blame. During this year his initiation into the mysteries of occultism, into the arena of black magic, is made complete. He is taught how to perform all the wonders of which he has read, how to control the elements, how to rule over men. It is then that he learns all about "the action of human thought on the invisible as well as upon the visible world, and many other obscure matters the comprehension of which can only be made possible by his previous training."

It is remarkable that such a bait should catch so many human fish at this time in the world's history, and yet it is what one might expect in a city where Satanism has become a force in every-day life.

SEARCHING FOR TRUTH.

The occult book, "La-Bas," if it should be translated, would open the eyes of the world to the existence of a secret and powerful sect of which it has never dreamed.

The author, J. K. Huysmans, is a faithful Catholic, but he has investigated the subject of the worship of evil from a purely scientific standpoint. During his researches, however, he found that while the sect of Satanists had never ceased to exist, there had of late been a remarkable revival of interest in this branch of occultism and that devotees of the prince of darkness might now be found in every part of the world, although the headquarters of the order was undoubtedly at Paris.

He also discovered that the blasphemous service of the black mass was frequently performed and that not only the personality of Satan but the possibility of demonic possession were assured facts.

To such persons, men and women, whose minds have become distorted by the spirit of decadency, who have perhaps read the works of Cornelius Agrippa, with all its infernal intrigues, the elaborate researches of Herr Tuchmann on "Fascination," or M. Christian's works on black magic, it is entirely possible for a human being to become possessed of this power.

To such individuals the possibility of following in the footsteps of a Paracelsus or a Trismegistus is the highest ambition possible, and they would not be slow to avail themselves of such an opportunity as has now been offered in such glowing language, by magicians of such repute.

Such are the conditions in Paris today at the end of the nineteenth century. One may be pardoned, I think, for asking if there is any greater fallacy than the twentieth century can bring to light. JEAN MAREAU.

CHRISTIAN ENDEAVOR.

Topic For the Week Beginning Jan. 14.—Comment by Rev. S. H. Doyle.
Topic.—In the far country.—Luke xv, 11-24.

In answer to the charge of the Pharisees that He received sinners and ate with them Jesus spoke the three parables of this chapter—the parables of the lost sheep, the lost coin and the prodigal son. His purpose was to show that He had come into the world to seek and to save that which was lost. But in these parables He also touchingly pictured the anxiety of God to save the lost and the way of the lost soul back to God.

The prodigal son "in the far country" represents man in the far country of sin. Sin is indeed a far country. It is far away from God, our Heavenly Father. It is far away from heaven, our Father's home. To be in sin is to be separated from God, from home and from country and to be a wanderer and a sojourner in a land that is foreign to us. God has made us for Himself, for His home, and if away because of sin we are in a far country, and if we persist in our absence the separation will become an impassable gulf. This fact should cause us to hesitate, to pause and to consider "How may I return from the far country to my Father's home?" and to thank God that a way has been opened up by which we may return and receive a cordial welcome.

The return of the prodigal son to his father's house symbolizes the return of the sinner to his Heavenly Father's home. Life in the far country soon becomes unsatisfactory. We want to return. The prodigal did, and so sometimes will all who are away from God. The prodigal did return and thereby left an example which all may follow. Three things characterized the prodigal's return: 1. Thought. "He came to himself." He thought upon his condition, and this thought and reflection were produced by diversity. Thoughtlessness keeps many away from God. If we would think soberly of what we are away from God and what we may be if we return to God, more of us would return to God. 2. Resolution. Thought produced decision. He said, "I will arise and go to my Father." 3. Action. The prodigal not only resolved to return, but he arose and went. He acted up to his decision. Here many fail. They decide to return to God, but fail to act up to their decision. If we, like the prodigal, upon serious reflection, will decide to return to God and will do so, with confession of sin and with faith in Christ, we also shall be gladly received and cause joy upon earth and in heaven.

THE PRAYER MEETING.

Have a "called meeting." At the proper time let the leader open on the topic and on closing call for some one else to take part who, when having finished, shall call upon another, and so on until all have been called and have responded. If any one should not be prepared, he may simply call upon some one else. This will make an interesting and spirited meeting.

Bible Readings.—Ezra iii, 8-13; Ps. xix, 7-14; xxiii, 1-3; II, 11, 12; Isa. i, 18, 19; xxxv, 8-10; Iv, 1-7; Jer. iv, 1; Mal. iii, 7-12; Math. xi, 28; John iii, 16; xiv, 1-3; II Tim. iv, 7, 8; Heb. xi, 9, 16; I Pet. ii, 19-25.

Good Night.

There is a tender sweetness about some of our common phrases of affectionate greeting, simple and unobtrusive as they are, which falls like dew upon the heart. "Good night!"

The little one lisp it as she toddles off to bed. Sisters and brothers exchange the wish, parents and children, friend and friend. Familiar use has robbed it of its significance to some of us. We repeat it automatically without much thought. But consider. We are as voyagers putting off from time to time upon an unexplored sea. Our barks of life set sail and go onward into the darkness, and we, asleep on our pillows, take no such care as we do when awake and journeying by daylight. Of the perils of the night, whatever they may be, we take no heed. An un-sleeping vigilance watches over us, but it is the vigilance of One stronger and wiser than we, who is the eternal God. Good and God spring from the same root and are the same in meaning. "Goodby" is only "God be with you." "Good night" is really "God night," or "God guard the night." It would be a cheerful household in which these gentle forms of speech were ignored or did not exist. Alike the happy and the sorrowful, day by day, may say "Good night!"—American Hebrew.

Going to Church.

There must be a motive above either laughter or tears if one is to receive permanent good at any service. Learning is sobriety. The emotions have their subordinate office, but the intelligence must not be ignored. Paul might have kept his auditor awake by a humorous story, but he preferred to let him sleep. We must learn to go to church because it is the church. The first effort may not accomplish its purpose, but along this line Christ reveals Himself. Attend church not for the sake of the messenger, but the message; not for the music, but the pew. We confess to the ideal, but there is no real worship beneath it.—Presbyterian Journal.

On Thy Word.

Lord, forever at Thy side
Let my place and portion be;
Strip me of the robe of pride,
Clothe me with humility.
Meekly may my soul receive
All Thy spirit hath revealed.
Thou hast spoken; I believe
Though the prophecy were sealed.

Quiet as a little child
Weaned from the mother's breast,
By no subtlety beguiled,
On Thy faithful word I rest.
Saints' religious evermore,
To the Lord Jehovah trust:
Him in all his ways adore,
Wise and wonderful and just.
—James Montgomery.

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